. (L2LKXIX.)

The *J&ishi,* as before, GbTAMi. ; but the hymn Is addressed to the TISWADSYAS. The metre of the first ive stanzas, and of the seT-eatbj Is *Jagatl ;* of the sixth, *Virdfsthdnd ;* and, of the last three, *TrisMiibJi.*

L May auspicious works,. unmolested* subversive (of foes), to us every quarter, May the gods^ turning not from us, but us protection day by daj.. be with, us, for our advancement,

2. May the beneTolent favour of the (be ours) : may the "bounty of the approving of the upright, light upon us : may we obtain the friendship *of the* gods ; and may the our days to longevity,

3. We Invoke them with an ancient text/—

BHAGA? MITEA, ABITI, DAKSHA. ASEIBH, AETAMAST,'

YAiirxAj SoMA$_5$ tie Aswixs : and may the SABASTVATI grant us Iiappli2ess.[b]

[a] *Punwyd nuidd. Nil-id* Is a SYHOHTBI of -raVA, speech^ or a text, — -here said to be a text of the *Wc-dti-.*

[b] Most of these, here Included amongst the *VUwadeva&t* have occurred before. But the Scholiast here also-explains their functions : — *Bhaga* and *Mitr%* are *^diiyas ;* and the latter is, especially, the lord of day., as by the text *3f£aitram* rd *tfiak$_t$* — The day Is dependent on Jfifm. *Adtii* is the mother of the gods ;

is called a *Prajdpati, aMe* to make the world : or, he Is. the creator *(Hiranyagarbhii),* diffused among breatMng or living e ^atures, as breath, or life ; as by Ike text *Prdno mi Daft-shah^* — &&faha$_{y}$ Terily, is breath. *A$ndl*$_{?}$ from *sn-ik^* to dry up ; na-